

# STAR

MILLENNIAL



THE OFFICIAL PUBLICATION FOR THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

111th YEAR

SEPTEMBER, 1951

Vol. 112 No. 9

## About The Cover

**T**O commemorate the 113th anniversary of the arrival in England of the first missionaries of the Church of Jesus Christ of Latter-day Saints and the opening of Europe for missionary work, members and friends gathered in Preston, Lancashire, the scene of the earliest activities of these elders, during July 21st-23rd. Among those attending were President Stayner Richards, grandson of Willard Richards, and Elder Stan Kimball, great-grandson of Heber C. Kimball, who were two of the first missionaries. Elder Justin Green, great-nephew of the Reverend Joseph Fielding whose congregation heard these early elders preach their first sermons on the Restored Gospel in the Vauxhall Chapel, and Elder Martin C. Nalder, great-grandson of George D. Watt, the first member of the Church baptised in England, were also present for the celebration. All these brethren represented their ancestors in the various events of the commemoration.

On Friday morning, July 21st, the missionaries and representatives of the Preston Branch were graciously received by the Mayor of Preston to whom they presented a Book of Mormon and a framed illuminated scroll. It read:

**"On this day, July 23rd, 1950, the 113th anniversary of our faith in Great Britain, the Preston Branch of the Church of Jesus Christ of Latter-day Saints wishes to extend thanks and gratitude to the town councils from 1837 to 1950 of the Borough of Preston for the protection our missionaries and members have been accorded while practising their faith."**

The photograph on this month's cover shows Brother Raymond Webster (with the scroll), Elder Dean H. Bradshaw, Elder Stan Kimball (centre), and Sister Josephine Litchfield with Mayor Williamson.

As part of the Sunday afternoon programme, President Richards and some of the other elders dressed in costumes of the 1830's and visited spots in Preston of historical interest in Church history. They saw the Vauxhall Chapel, the River Ribble where the first baptisms were performed, 21 St. Wilfrid's Street where the first missionaries lived, and the Market Square, scene of many street meetings from July 30th, 1837, until the present.

Almost ten years to the day before the Saints entered the Salt Lake Valley, elders of the Church were preaching the Gospel here in England. Throughout the years which have come and gone since then, hundreds and thousands have heard and been touched by this same message which has now spread throughout Europe and most of the civilised world. But the work began here in England, and today over 50 per cent of all the members of this Church trace their genealogy back to Britain.

No wonder we're proud of this heritage!

# *The Latter-day Saints'* MILLENNIAL STAR



111th Year

SEPTEMBER, 1950

Vol. 112, No. 9



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ARTICLES

A Tribute to the Pioneers of Utah—by Bryant S. Hinckley -	258
Our Name—What Does It Mean?—by Elder Stan Kimball -	260
To the Saints in the British Mission—by John A. Widtsoe -	262
Message from the Mission Presidency - - - - -	263
A “Non Latter-day” Saint Looks at the Word of Wisdom —by George Bickerstaff	264
Pilgrimage from Rome—by Andrew F. V. Demaine - - -	266
Our Obligation to Youth—by Elder Richard L. Pope - - -	268
A House?—Or A Home?—by Eva Collard - - - - -	269
Children’s Page—by Ida Mockli - - - - -	270
The Annual Christmas Poem and Story Contest - - - -	271
EDITORIAL—Insuring The Future—by Martin C. Nalder -	272
British Mission- - - - -	274



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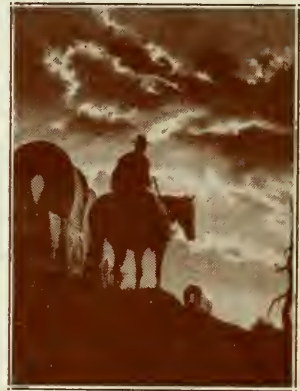
## A Tribute to the Pioneers of Utah

By BRYANT S. HINCKLEY

THE twenty-fourth of July commemorates the arrival of the Mormon Pioneers into Salt Lake Valley and is annually celebrated all over the Church. Three thousand years ago it was said: "The wilderness and the solitary place shall be made glad for them; and the desert shall rejoice and blossom like a rose." (Isaiah 35: 1)

After the lapse of centuries these inspired words of the great Hebrew prophet were fulfilled. That ancient man of God saw in vision these far-distant and barren vales made fruitful by the touch of those whose coming we celebrate on the twenty-fourth of July.

One hundred and three years have come and gone since the first Pioneers arrived in this valley. They had travelled far and fared hard. For six hundred miles they travelled across the broad plains and for four hundred miles they had threaded their way through the brush-covered canyons and over the rugged mountains to these valleys. They saw before them a land rich only in possibilities. A valley whose hidden resources could be made available only through the stern application of brain and brawn. Here nature exacted a high price for all she gave. To wrest from this barren soil a subsistence required men as rugged as the granite hills that surrounded them. It required men of sinew and soul-fibre who were sustained by an undaunted faith in the God of Heaven. No adversity could conquer a people animated by the hope and sustained by the faith that filled their hearts. Relying upon their Creator and their own resourcefulness they fought every foe and van-



quished every enemy. This hard process made them great individuals.

Who were those Mormon Pioneers? Where did they come from? They were a people who had accepted the restored Gospel. They came from all lands and climes and from all the walks of life. They were neither fortune seekers nor romantic adventurers. They were sober-minded, religious men, cherishing the conviction that God had restored a new plan that would save and bless the world and they dedicated their lives to the establishment of this religious truth. Wherever they went they carried with them the refinements of civilisation and the institutions of orderly government. Running through their history is a demonstrated willingness to forfeit all earthly comfort; to endure every hardship for their religion. It was their religion that brought them to the valley of

Salt Lake, that sustained, that inspired, and directed their lives.

The question is often asked, "Why were these Pioneers willing to make such a great sacrifice for their religion?" The answer is found in the faith which they had in its divine origin, in the hope which it planted in their hearts, in the inspiration which it gave to their lives, and in the plan which it offered for the happiness of mankind.

Mormonism regards man's welfare as the chief concern of the world. To promote his progress, to help him to solve his problems is its chief mission.

What are some of the things in the experiences of these Pioneers that will help us? Here are some of them:

1. The thing that won pre-eminence for the Pioneers was the application of the basic principles of common righteousness. It is doing the common task uncommonly well that wins, and that is what they did.

2. Their record teaches pointedly that nothing of enduring value can be accomplished except at the price of honest, earnest effort, that "the pursuit of easy things makes men weak; that soft surroundings do not contribute to strength of character." The harsh experiences of the centuries show that men are not made by easy processes.

3. Their work brings to us the inspiration that every worthy conquest brings to mankind. After all, our richest inheritances are the achieve-

ments of great souls. They inspire us to finer endeavour; they awaken in our souls a determination to rise to better things. What the Pioneers did will stand to the everlasting credit of the race.

4. Written on every page of their history is the great lesson that a settled faith in the living God strengthens and sustains one as nothing else can do. This is true not only in the hours of great extremity, but in the tedium and monotony of the daily grind. Faith makes men strong and patient and tender.

5. Lastly, their history demonstrates that no man can make his best contribution to the world unless he has a great cause to which he can dedicate his efforts, a cause that inspires him, that wins his allegiance, that calls forth the best that is in him. It was their cause that led the Pioneers to do what they did, that made them what they were.

Our days, far removed in many respects from their days, require these virtues. We plead for the faith that sustained those intrepid souls, that enabled them to endure without complaint hardships and sufferings, that bred in them patience and hope, that trained them in the spirit of helpfulness and cooperation, upon which their very existence depended; for the self-reliance which enabled them to forget their hunger, gird their loins

—continued on page 286



# Our Name—

## *What does it mean?*

**T**HERE are in the world today in the vicinity of 300 different Christian churches and sects, none of which has exactly the same teachings or name. Shakespeare said, "What's in a name?" Let us look at the names of several differing churches and analyse them. **Catholic** means universal (from the Greek KATA and HOLOS, whole) and is used to express the all-embracing commandment given by the Saviour, "Go ye therefore, and teach all nations . . ." (1) **Methodist** stems from the very strict method of life the Wesleyan brothers and friends followed. **Baptist** comes from the emphasis placed upon the ordinance of baptism and its proper execution. **Church of England** has a geographical origin. **Lutheran** comes from a man's name.

What does our name mean? We must know. (2) We must be able to explain it well when asked. Semantics is a fascinating science; let us cast its rays upon our name.

THE . . . (3)

1. **Definite article indicating some particular person or thing; contrasted with the indefinite article A or AN, viz., THE church in place of A church. THE King of England rather than A King.**

2. **Before a noun expressing some well-known object, thing or personage, viz., THE Thames, not A Thames.**

3. **With stress before a noun denoting some unique object or person.**

The Church of Jesus Christ of Latter-day Saints is certainly a particular and special thing, is manifestly a well-known object or thing, and is unique inasmuch as it is the only true church founded by the Saviour Himself.

CHURCH . . .

1. **A building specially built and**

By ELDER STAN KIMBALL

\*

set apart for the conduct of public religious worship; now used only for a building devoted to Christian worship.

2. **Religious service or worship conducted in a Church.**

3. **A formal organisation for the maintenance and dissemination of religious truth, having a definite form of government and various orders of officers, whose main functions are the preservation and teaching of sound doctrine in matters of faith and morals, the guardianship of traditions and mysteries and the due performance of prescribed rites and ceremonies.**

4. **The body of persons who are members of any given church.**

The word **church** is from the Greek expression **ECCLESIA**, denoting "an assembly called together." It is used but twice in the Gospels, (4) but Paul's epistles develop well the concept Jesus Christ had in mind when He Himself organised His own church upon the earth.

We as "Mormons" oftentimes think of church as meaning the Kingdom of God upon the earth and the germ or seed from which the Kingdom of Heaven will be developed. (5)

OF . . .

1. **Preposition indicating possession or connection.**

2. **Expressing source, origin.**

3. **Possession, belonging to.**

4. **Forming adjectival phrases, indicating possession of certain attributes.**

This minute syllable is the key to the vast problem of present day Christianity with its nearly 300 diverging, contending, and quarrelling

Churches and sects. The Church of Jesus Christ must of necessity be in the possession of Him, must have a connection with Him. He must be the source and origin, and it **MUST** contain attributes ordained by Him, i.e., faith and works, baptism, authority, spiritual gifts, etc.

#### JESUS . . .

Jesus Christ has 225 separate and distinct titles and names recorded in the Bible and the Standard Works. It is not my purpose nor intent to amplify them here, but it is necessary—absolutely so—that we understand clearly who He is and comprehend the meaning of His name. It is written, “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” (6) We consider Jesus Christ to be the Divine Son of the living God, the Redeemer and Saviour of the human race, the Eternal Judge of souls of men, the Chosen and Anointed by the Father. The above definition most Christian churches will adhere to; however, we have a vastly more comprehensive and complete concept of the Messiah epitomized in the following: “We claim scriptural authority for the assertion that Jesus Christ was and is God the Creator, the God who revealed Himself to Adam, Enoch, and all the antediluvial patriarchs and prophets down to Noah; the God of Abraham, Isaac and Jacob; the God of Israel as a united people, and the God of Ephraim and Judah after the disruption of the Hebrew nation; the God who made Himself known to the prophets from Moses to Malachi; the God of the Old Testament record; and the God of the Nephites. We affirm that Jesus Christ was and is Jehovah, the Eternal One.” (7) “Elohim, (8) as understood and used in the restored Church of Jesus Christ, is the name-title of God the Eternal Father, whose firstborn Son in the spirit is Jehovah—the Only Begotten in the flesh, Jesus Christ.” (9)

I have recently checked about 15 different authorities and no one knows absolutely the meaning of JESUS; however, all agree that the name Jesus

was and is, in certain countries, a common name, but it has a special meaning for the Son of God. They agree also that from this scripture, “And thou shalt bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins,” (10) and from what they can learn orthographically that the following is the most correct meaning yet come to light:

**JESUS** is the English derived from the Greek **IESOU** meaning “Help of Jehovah” or “Saviour.” The Greek spelling and meaning comes from the Hebrew **YAHSHUA**, or in English, **Joshua**. This name is a compound of **YAH** or **JAH** meaning “I shall be,” and **SHUA** meaning powerful. Therefore, the interpretation is “Shall be powerful.” Eusebius says, “The name Jesus means the salvation of God. **IESOU** among the Hebrews is salvation and among them the son of Nun is called **Joshua**; and **Iesou** is the salvation of **JAH**, i.e., salvation of God.”

#### CHRIST . . .

A sacred title from the Greek **KHRISTOS** “anointed one” (from **KHRIO**, rub, anoint) which is in Hebrew, **MASHIAH**, or as we know it in Latin and English, **MESSIAH**. Thus the complete English translation would be “The Anointed One, The Consecrated One, The Messiah.”

This sacred title is given to Jesus, the Son of God, because He was anointed with the Holy Spirit, to the sacred offices of Prophet, Priest, and King, stemming from the Old Testament times when prophets, priests, and kings were appointed to their various offices by the pouring of sacred oil upon their heads.

**OF . . .** (see above).

#### LATTER . . .

**Adjective.** Comparative of late. Further removed in time from the beginning. The second of two, contrasted with the former. Latest final.

This term is used by our church in contrast with the Church of Jesus

—continued on page 287



# To the Saints in the British Mission

★

I rejoice to note the progress of the Lord's work among the British people. It will continue. The world's present unparalleled unrest and fear will subside only as the principles of peace are embodied in men's plans and practices. Men will be compelled to turn for help to the Gospel of Jesus Christ.

It is good also to note the excellence of the leadership of the British Mission. Out of long years of faithful and dependable service in the Church, President Stayner Richards, himself in part of English ancestry, comes with an unusual fitness for the post to which he has been called. By his side stands his wife as a serene and intelligent helper. You will do well to heed their advice and instructions. Likewise, the missionaries have never better represented the high ideals of our faith, the faith given by the Lord Jesus Christ Himself.

To you, the members of the Church in Great Britain, sturdy defenders of the truth amidst much misunderstanding and opposition, goes the unbounded love of the Church and the earnest prayer that mighty blessings of the Lord may be yours in full measure.

It is a matter of regret that the hurry of this trip makes it necessary for me to forego the joyous pleasure of meeting you in your assemblies. May the Lord ever be with you, to keep and protect you and bless you as your needs arise. Hold fast to the "iron rod" of the Gospel.

IT is good to be in England, though only as a "bird of passage." Summertime here with rhododendrons, roses and blossoming fields is long to be remembered. But best of all are the warm hearts of the people here in city or country. England is a lovely land filled with lovely people.

My mission to Europe this time was to join in the celebration of the Scandinavian people, cousins of the English, of the coming of the Gospel to Scandinavia one hundred years ago this summer. Our brothers and sisters there rejoiced that the Gospel had come to their lands and that they had found it. It was a jubilant jubilee, and in the spirit of the rich comradeship of the Gospel they send loving greetings to their brothers and sisters in the British Isles, the first in Europe—in 1837—to hear the truth of the Gospel and to feel the power of the Priesthood of Almighty God. I assured the Saints in Scandinavia that Saints everywhere rejoiced with them, for the latter-day message is to all people, the world over.

*With affectionate greetings*

*John T. Mitchell*



## Remember the Sabbath Day

AS far as we know, God has never altered His law pertaining to the observance of the Sabbath Day, nor has He released us as His children from keeping His Sabbath Day holy.

On the contrary, He has re-emphasized to His prophets the necessity and the wisdom of full compliance with this important commandment given on Mount Sinai. In the meridian of time, Christ by example as well as by precept and parable gave strength and wise interpretation to this sacred order.

Through the ages, the Sabbath has been generally respected in all Christian countries. Unfortunately, of recent years there seems to be a general disregard of its significance. It is very noticeable that on this day when Christians should attend their religious meetings and devote themselves to supplication and prayer and all that is pleasing in the sight of the Lord that, on the contrary, they regard it as a holiday. They crowd the resorts, cinemas, stadiums and other places of recreation, with a total disregard for the Sabbath. This must all be very displeasing unto the Lord and must manifest unto Him a lack of apprecia-

tion for the blessings that He bestows upon all people.

What about those of us who are members of His true Church in these, the latter days? Through the Prophet Joseph Smith and the other leaders of the Church who have followed, we have been constantly urged and reminded to keep the Sabbath Day holy and to refrain from doing on Sunday the usual things incidental to the week days. God will not hold us guiltless if we engage with the others in the breaking of the Sabbath, but He will continue to bestow His blessings upon us if we will regard the Sabbath Day as a holy day and conduct our lives and affairs in accordance therewith.

An experience told by one of our missionaries has a bearing along this line and may be of interest to all. A certain farmer living in one of the wards in Zion concluded that in his work he could defy the Lord's commandment at will. He not only ploughed and planted his crop on Sunday, but in the autumn of the year he harvested on Sunday. Then, when

—continued on page 265



In the article which follows, Brother Bickerstaff has tried to put himself in the place of an intelligent and alert non-member who has made some study of the revelation on the "Word of Wisdom" and some observations as to its general practice. We think that it presents "food for thought."

## *A Non Latter-day Saint looks at the Word of Wisdom*

By GEORGE BICKERSTAFF

★

I'VE been mixing with you Latter-day Saints for some time now. I've heard you preach, read your books, and observed how you live your religion. I suppose one person will be interested in one aspect of your religion and another in another. For my part I'm particularly interested in your laws of health—the "Word of Wisdom" you call it, I believe—and I've been reading all about it lately, mainly in the 89th Section of the book you call the Doctrine and Covenants. I wonder if I might discuss it with you a little. I think we are now friendly enough to be frank. There are some things that puzzle me—and there are a few suggestions I should like to make to you.

First of all, it seems to me that most of you seem to think you are living this "Word of Wisdom" if you abstain from alcohol, tobacco, and tea and coffee. Obviously such abstinence is very important if your health rules are true, but surely they are only a part, not the whole. I wonder if your emphasis of these items tends to make you overlook the other important elements of this code. In any case they are negative principles, and no reasonable code of laws in any field would consist of negative principles alone. Ought I not to hear from you more than the occasional passing reference to the positive principles?

If you will excuse my frankness, I wonder if you may not be just a little narrow in your interpretation of this health code. I have speculated as to whether your God intended this revelation to be a detailed exposition of the do's and don'ts in this field, and I have had to conclude that he didn't; for it doesn't contain anything like enough

detail to answer this description. May I suggest (if I may be so bold) that perhaps He meant it as a general guide, an overall pattern, into which He expected each of you individually to fit the details as you advanced in wisdom and understanding? Viewed thus, your "Word of Wisdom" could become more precious to you as the years brought greater appreciation of its values. The statement of your revelation about "evils and designs which do and will exist in the hearts of conspiring men in the last days" has point in this connection too: It would pre-suppose not only your rejection of highly-advertised tobacco and alcohol products, but also increasing discernment and powers of discrimination in the matter of the modern highly "refined" foods which tempt the palate and spoil the digestion.

I rather think your Prophet intended you to stay as close to nature as possible in your choice of diet, for your revelation talks of wholesome herbs (e.g. vegetables) and fruits in season, of wheat, and of barley drinks. Good, plain, wholesome fare is indicated, and nowhere can I find an implication of the idea of unnatural, devitalised food, or messy concoctions. Yet—forgive me—I see you partake of your white bread, your white "refined" sugar, your seasoned viands, your flaky rich pastries and the strange-looking mixtures I often see you serve as sweets (to mention only a few such things), and I am puzzled as to how this all fits in with your code of health. What's that you say? I would make your lives not worth the living? Please

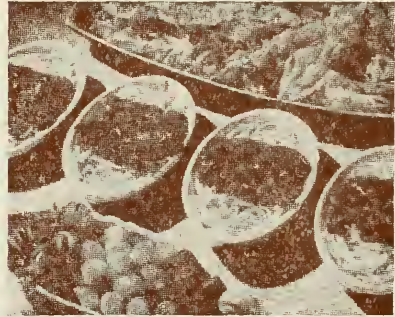
—don't blame me! You accepted this revelation, not I! I merely indicate the interpretation that suggests itself to me. In any case, I understand that you live for spiritual values, not for physical appetites.

There's another point, too, that I cannot understand. As I read your 89th Section, meat is to be used very sparingly. Now I suppose everyone has his own interpretation of "sparingly," and often, it seems to me, the term is interpreted very liberally and conveniently. In the end, I suppose, conscience together with digestion will be the guide. But so far as I can make out from this revelation, even this "sparing eating of meat is permissible" only in times of winter, or of cold, or famine . . . "or excess of hunger." Now even our present British rations could hardly be said to produce an "excess of hunger," so this passage suggests to me that you should not normally eat any meat at all in, for example, the summer. Yet I observe that nearly all of you do just that. I don't understand it.

I'll pass over some other points that perplex me, such as the facts that the 89th Section (which specifically says that the fowls of the air and the beasts of the field may be eaten sparingly) does not mention fish as a human food; and that animal's milk or its products are similarly not mentioned, though other drinks and foods are referred to in some detail. You seem to use these things in your diets, but perhaps they are some of the "details" you are fitting into the

general pattern I mentioned. I don't know enough about it to be sure. I'll pass over, too, another health law mentioned in one of your other revelations which doesn't seem to be too popular with you. It concerns going to bed early and rising early.

But I can't pass over the promise you are given in this 89th Section of yours. It's a wonderful promise of robust health and profound wisdom to those who observe this code and other commandments you have been given.



And as this code, you are told, is "adapted to the capacity of the weak." I should not have thought it was too difficult to live, once it has been accepted, as you people have accepted it. But frankly (dare I say it?), I'm just a little disappointed. This great promise of glorious physical health, and of wisdom reaching to the heavens, somehow does not seem to have been fulfilled in you to the extent its inspiring words suggest it could be. And I, an observer, am left to wonder why.

## REMEMBER THE SABBATH DAY

—continued from page 263

the crop was all in, he invited the bishop of the ward to come over and survey the returns of his crop, making the statement that it was as fine as any of the crops in the valley. The wise bishop made the simple reply to him, "The Lord does not close His books in October." Certainly in the final analysis, this farmer who took

such liberties with the Sabbath Day would have something weighing upon his mind as he approached the end of the year.

It is our sincere hope that all the Saints in the British Mission will treat the Sabbath Day differently from the other days of the week, that they will regard it as a day of worship and a holy day, and that they will teach all their children to do likewise.

# Pilgrimage From Rome

By ANDREW F. V. DEMAINE

★

IN this article I shall endeavour to explain briefly the circumstances by which I came to know of the Church of Jesus Christ of Latter-day Saints, and how, after a careful study of its organisation, revelations, and teachings, I decided to embrace it in its fulness and to reject irrevocably the doctrines and tenets of the Roman Catholic Church of which I had been a member throughout my life.

I first heard of the "Mormons" as a small boy when on a dark, winter evening sometime during the years 1921-22, I vividly remember two women telling my playmates and myself to hurry indoors as there were Mormons nearby who would kidnap us and take us away in a ship. We were very frightened and promptly took their advice. From that occasion nearly thirty years ago until quite recently I had never again heard of the "Mormons" or their beliefs.

At this point I must say that I had been an unquestioning Roman Catholic all my life as had been all my forefathers, and I fully intended to forsake the life of the laity and to commence studying for Holy Orders. I was on the point of taking this step when war came, and I eventually found myself in the Mediterranean zone. While serving in Italy, I continued strong in my faith and throughout 1944-45 assisted the Catholic chaplain in serving at the daily Mass whenever the opportunity presented itself. I still remember well my feelings when in Rome I stood in open audience with the Pope at the Vatican. When hostilities ceased, I continued in my faith as before. I point out these facts because I wish to make it quite clear that until I encountered the Restored Gospel, I was a practising Roman Catholic and acknowledged it to be the true faith and the true Christian church.

By chance, one day I saw a poster at a London Underground station

depicting the **Book of Mormon**, claiming it to be the history of the American Indians and inviting the public to apply for a copy. Being a keen student of history, I sent for the book, which arrived several days later together with a leaflet telling of the experiences of Joseph Smith. Frankly, on reading his account of the coming forth of the gold plates containing the Restored Gospel, I didn't believe it and threw it aside as just another crazy American "gag." I did, however, try to keep an open mind and commenced to read the book. I must confess that I was astounded when I read of the Saviour's visit to the Nephites on the western hemisphere. My religious training told me that I shouldn't read further, but I sensed a ring of truth in the writings of these ancient Israelite prophets, so with greater care and with a feeling of embarking on a strange voyage of discovery, I read slowly through the record and finally came to the exhortation of Moroni challenging me to ask of God whether or not these things were true. I did not accept the challenge immediately. I did go to the South London Chapel, however, and there met a humble Elder who was kindness personified. I asked him many questions which he fully answered, proving them with scriptures both ancient and modern, and he later invited me to a Sacrament Meeting. Never shall I forget that first evening and the simple holy scene as the Elders broke bread and the Latter-day Saints partook humbly of the Lord's Supper, renewing their covenants with Him silently and reverently in an ordinance stripped of all pomp, ceremony, and decor. How different it all was to that which I was practising and how much more like that scene at the Last Supper as described in the New Testament. I decided that there was something here

which I didn't fully understand yet, and accordingly, I began a study of the early Christian Church with the object of trying to discover the reasons for all the impressive additions by the Church of Rome to this essentially simple act of faith.

. It was not until I commenced to do this that I began to understand the significance of the statement uttered by God Himself to the boy, Joseph Smith, in the grove at Palmyra early in the last century. In response to the boy's enquiry as to which church

or sect he should join, he was told to join none of them, and the Almighty made the answer, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." I came to realise on closer study that neither Jesus Christ during His earthly ministry nor any of His Twelve ever at any time directed or sanctioned the numerous items, directives, and acts of doctrine which have been practised throughout many centuries and are still being added upon by Christian sects.

For example, the sacred ordinance of baptism by immersion, as practised by John the Baptist and accepted by the Saviour Himself, had been changed to the more convenient form of sprinkling many centuries past, and nowhere could I find direct authority or commandment from God the Father or His Beloved Son in either the Old or New Testaments (which after all are the end of all argument) to justify the in-

novations into the Christian faith of the veneration of statues and images, rosary beads, scapulas, Agnus Dei, relics, plenary and other indulgences, mortal sin (as pertaining to church attendance), purgatory, limbo, ceremonial canonization and beatification of saints, confessionals, ecclesiastical celibacy, transubstantiation, holy water, and the claim and assertion that God no longer shows His face to men on earth.

I had believed implicitly in all these things until in exercising my God-given

free agency I searched for their origin and could find no evidence that they were direct commandments of God. Truly then these additions could only be marks of a great and dreadful apostasy from the simple purity of that true Christianity as it was originally meant to be. I was greatly dismayed and disturbed by my discoveries that everything which I had so firmly believed in fell before me in ruins in the light of an open-minded investigation. I prayed for guid-

ance and continued my research into the Restored Gospel, and with the help of my friend, the Elder, of whom I asked many further searching questions, my knowledge grew. Still in doubt, I remembered the challenge of Moroni in the **Book of Mormon**, and thereupon decided to ask God Himself, in open mind, with humble spirit and a deep desire to know, whether the record was true or otherwise. In a wondrous manner I received an immediate answer to my prayer which was in the affirmative, and a great sense of



—continued on page 288

# Our Obligation to Youth

By ELDER RICHARD L. POPE

**S**'LIGHTLY over a hundred years ago, when the courageous Mormon Pioneers were settling Salt Lake Valley, a series of words expressing the "old-time" virtues were in common household usage. They are gradually being antiquated by the "modern" generation to make way for words expressing the new-found freedom the youth of today enjoy.

These out-of-date words—respect, modesty, duty, and obedience—along with the truths behind them must be kept alive by we Latter-day Saints. The duty lies with us to show our children the importance of "respecting" their patient and sacrificing parents, the teachings of those having more experience, and the birthright passed to them by the members of their family who embraced the restored Gospel.

They must be instilled with "modesty" so they will know, without being warned by law, how much of their young bodies should be exposed in public, so they will respect our Word of Wisdom, so they will conduct themselves properly and intelligently in all occasions, and so they will use language befitting God's children.

"Duty" should mean now, as always, that people have certain responsibilities of helpfulness, politeness, and acceptance that comes with being a family-part; to know that it is also one's duty to be pure in speech, to avoid the coarse in life, and to have clean habits; and to remember continually that "If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things."

The "obeyance" of these "out-moded" virtues can help people to derive more joy and pleasure from the simple things of life, to enjoy the beautiful—the songs where melody is quickly found, the poems and books that hold no ugly thoughts, the arts that sooth the senses—and to find peace of mind. Through them our youth can believe in joy, sentiment, quick laughter, enduring love, and in all the little things that bring delight. What's more, they will be well on the road to chastity, and wanting to share their happiness with others.

These standards of the "God-Fearing" age constituted what Wordsworth called "Pure religion, breathing household laws." If some of us today think the terms valueless, we should remember that our church was nurtured, thrived, and grew on them.

It is up to us then, the ones who still remember the teachings and their benefits of yester-year, to inculcate within the present "generation-on-the-run" the modernised counterparts of those time-worn words and the religious ideals they represented.

For the sake of the future we must not fail.



**T**O the vitamin-conscious homemaker, mealtime is more than just a pause three times a day to fill the empty stomachs of the members of the family. Rather, it is an opportunity to prepare food that will not only be appetising and satisfying, but which will likewise build strong bones and teeth, increase resistance to disease, and promote general health and vigour.

Extensive study has gone into the science of food and its affect upon the human body. Experiments have been performed with white rats to give us concrete proof as to how certain foods will maintain and advance normal growth and provide energy while others contribute nothing to the furtherance and maintenance of bodily health. Researchers have come forth with rather profound statements as to why the human body reacts as it does to the deficiency of certain foods in the daily diet.

The green and yellow foods containing carotene, such as apricots, peaches, tomatoes, carrots and leafy vegetables contain Vitamin A, as do likewise butter, cheese, egg yolk, liver, and whole milk. This vitamin promotes general health, clear vision in dim light, and keeps the mucous membranes in healthy condition. Without Vitamin A there is lowered vitality and general health, lowered resistance to infections of the respiratory tract, and night blindness.

Thiamin, or Vitamin B1, is found in beans, nuts, peas, potatoes, wheat germ, whole cereals, yeast, egg yolk, lean beef, lean pork, and liver. This food element stimulates the appetite and promotes nerve health, and without it there is a loss of appetite and a general paralysis.

By EVA COLLARD

★

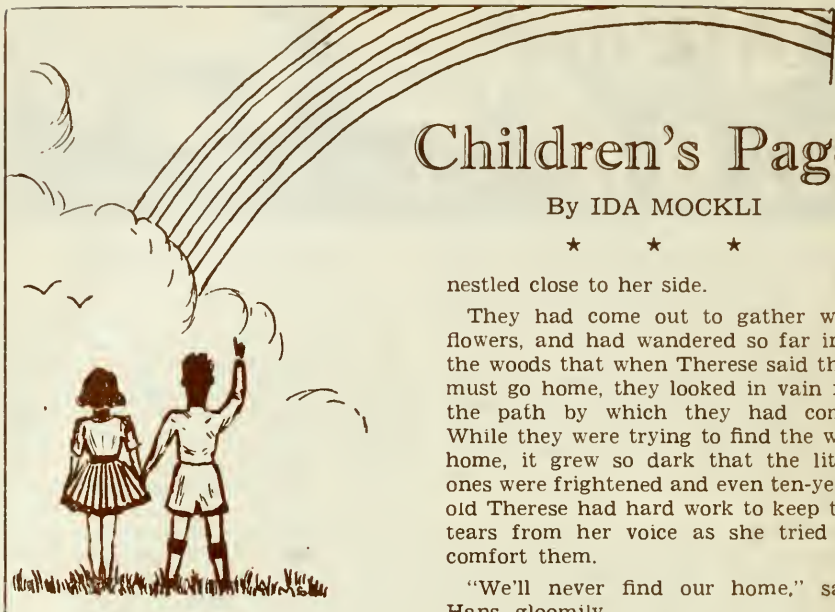
To build strong bones, make firm teeth and increase resistance to disease, the homemaker must make sure that she includes in the diet an ample quantity of fresh milk, citrus fruits, tomatoes, apples, raspberries and strawberries. Ascorbic acid, or Vitamin C, is the nutritional constituent found in these foods, and without it one will be affected with swollen and sore joints, loose and decaying teeth, bleeding gums, fragile bones, scurvy, and general debility.

Plenty of sunlight, ultra-violet light, irradiated products, butter, fish-liver oils, salmon, and whole milk are essential to supply the body's needs for Vitamin D, the "sunshine" vitamin. Vitamin D permits normal calcification of new bone, prevents rickets, maintains a normal concentration of calcium and phosphorous in the blood, and promotes the development of good teeth. Without it, rickets, poor teeth, and a poor calcification of new bones will result.

Another of the B complex vitamins, Vitamin B2 or G, is found in butter-milk, egg white, meat, milk, liver, whole cereals, and yeast. Its nutritional function is that of promoting a smooth skin, good vision, and positive health. Rough, scaly skin, inflammation of the cornea, and premature old age will result as a consequence of its omission from the diet.

To every homemaker is given the responsibility of providing these essential food elements to the betterment and furtherance of better family living. "Man is that he might have joy," and

—continued on page 288



# Children's Page

By IDA MOCKLI

★ ★ ★

nestled close to her side.

They had come out to gather wild flowers, and had wandered so far into the woods that when Therese said they must go home, they looked in vain for the path by which they had come. While they were trying to find the way home, it grew so dark that the little ones were frightened and even ten-year-old Therese had hard work to keep the tears from her voice as she tried to comfort them.

"We'll never find our home," said Hans, gloomily.

"Oh, Therese, we'll never see our dear Mother again," wailed Gretchen.

"Yes, we will see her; never fear. Have you forgotten that our Heavenly Father takes care of us? Let us ask Him to show us the way. Mother says He always hears."

So three little heads were bowed and three pairs of hands were clasped as Therese prayed: "Dear Heavenly Father, we have lost our way, and our mother will be so afraid about us. Please help us to find the way home. In the name of Jesus, Amen."

"Will an angel show us the way home?" asked Gretchen.

No one answered. They waited and waited. Then . . . the faint tinkle of a bell broke the silence of the forest. Tinkle, tinkle, came the sound of the bell, nearer and nearer.

"That's our old Brownie!" exclaimed Hans.

And sure enough, there was their own old cow coming toward them through the woods.

"She will know the way home; we

—continued on page 256

## A PORTRAIT

My two eyes are winkers, my one head  
a thinker,

My two ears are hearers, my ten fingers  
feelers.

My one nose a smeller, my two lips are  
tellers,

My two feet are walkers, my one tongue  
a talker.

Winkers, thinkers, hearers, feelers.

Smellers, tellers, walkers, talkers.

Now you see a picture of me.

★ ★ ★

## HOW THE LORD ANSWERED A LITTLE GIRL'S PRAYER

**I** WANT to tell you about three little children who were lost and prayed for help.

"Therese, it is so dark, I am afraid!" sobbed Gretchen.

"Let's sit down and rest," suggested Hans. "I'm so tired."

"We will surely find our way home soon," said Therese, bravely, "but we will rest a little if you are tired."

So Therese sat down on the grass and took Gretchen on her lap while Hans



I'm warning you—  
You'll be sorry if you don't enter

## The Annual Christmas Poem and Story Contest



**C**HRISTMAS is always the best time of the year, and it's hard for most of us to imagine that anything could make it better. But there is something that can. What? Why winning a prize in the *Millennial Star's* annual Christmas contest for poets and writers, of course. You've already had a month to think it over, so it's about time to sit down and begin to put your thoughts on paper. You only have about two months more until the deadline of November 1st, 1950, rolls around. So get to work! Time's a'wasting!

Write about any phase of Christmas. It's a broad field and there are hundreds of possibilities, some of which no one except you may have thought of so far. As for the actual writing, anyone can do that. It doesn't take genius—only a little thought and some hard work.

If you decide to write a story, keep it about 1,500 words in length; if you think a poem would be more suitable to your type of writing or to your particular idea, don't write any more than 24 lines. You see, it's almost as easy as eating Christmas pudding—and you know how well we can all do that.

The prizes are stated in detail in the August issue of the *Star*. Check on them if you don't already know what they are, or take my word for it—they're all terrific and will be ample payment for your efforts, besides which you may have your "brainchild" published in the oldest continuous publication of the Church—the *Millennial Star*.

Hurry up now! Write your entry, **do not** put your name on it but enclose with it a separate piece of paper with your name and address and the title of your poem or story, and mail it to "Contest Editor, *Millennial Star*, 149 Nightingale Lane, Balham, London, S.W.12."

I want to receive an entry from you! Don't disappoint me.

## *Insuring the Future*

ONE of the strongest basic drives of most people is the desire for security. Men and women throughout the world spend a large portion of their time each day working to gain what they need to feed, clothe, and house themselves. But these essentials are not enough. We all like the so-called "luxuries" of life also, and to obtain them and the pleasure they give us, we constantly strive to make and accumulate more money than we actually need. That's the order of our society; it's one way of gaining a feeling of security.

It is this feeling that motivates our continually growing pleasure when we have a continually growing bank account. This desire becomes partially satisfied as we gather and pay for the things which make up a home. It prompts us to buy land and erect houses which belong to us and give us the solid, substantial feeling of ownership. The desire for this elusive feeling of security is also strongly manifested in the principle of insurance. When we have these things, we seem to gain peace of mind as to the future.

The future—indefinite, uncertain, gloomy perhaps in outlook, frightening in prospect, and yet we always look towards it and plan for it. Why? The answer is simple enough. If the future looks black, we want to do our best to brighten it. If we are going to face many problems at some time to come, we quite naturally want to prepare for them as much as possible now. If the future, on the other hand, looks bright, then each of us would like to be in the best possible condition to enjoy it and to use to advantage the blessings and happiness which might come at that time. Unfortunately, it's seldom that a bright future faces us. More often, as now, we find ourselves working to avert another war—yet preparing for it if it comes—preparing as much security for ourselves as we can for the days ahead.

Property, bank accounts, insurance are all fine, but we sometimes lose sight of the most important security there is—the blessings and promises of God. We may look ahead to the future and plan and work for it, but our vision quite often stops short of the real mark, and the true aim and purpose of our work here in life is forgotten. Christ has told us to "Lay not up for yourselves treasures upon earth, where moth

and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor dust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." (Matt. 6: 19-21)

This treasure in heaven can give us more security than anything else we might gain. Where there is property, it can be destroyed or ruined; where there are bank accounts, they can be depleted or stolen; where there is insurance, it can fail. All these things are of men—based on men, controlled by men, subject to the faults and failings of men. But the things of God are permanent. They do not change. They are protected from destroying agents. They are eternal even as we are eternal.

But still for many that isn't enough. That's too far in the future; that doesn't help us face the times just ahead. We read in prophecies of wars, famines, pestilences, and earthquakes which must come in the "last days," and we realise that this time is upon us. Each issue of many magazines, many new books, and even the daily papers add to our apprehension with articles on new weapons of destruction—new means of killing our fellow men—and within each of our hearts we realise that these could be used on us. We also realise that all of our man-made methods of gaining security can be wiped away by these other creations of men. Why then can't we see that although men can destroy the things of men, they cannot destroy the things of God?

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them," (D. and C. 89: 21)—a promise based on living the pre-requisites for it—a tangible, real treasure that will not change nor can it be destroyed. There are also many other promises and blessings all to be gained by those who live the principles of the Gospel, and together they result in the finest security that there is because it embraces not only this life, but the next as well. Insurance, bank accounts, and property are all important also and have their place, but only secondarily to the things of God.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. and C. 82: 10)

The Lord has guaranteed us every blessing we need. Our future is safely insured if we earn it.—MARTIN C. NALDER

# BRITISH MISSION

## *Arrivals and Assignments*

The following missionaries arrived in the British Mission:  
July 24th

Name	Home	Assignment (District)
Elder Dean F. Luddington	Ogden, Utah	Leeds
Elder Darrell D. Lee	San Diego, California	Leeds
Elder Kyle S. Ransom	Lewiston, Utah	Welsh
Elder Roger L. Bown	Salt Lake City, Utah	Sheffield
Elder Arthur C. Day	Provo, Utah	Birmingham
Elder Leonard C. MacKay	Provo, Utah	Nottingham
Elder Robert H. Hales	Provo, Utah	Hull
Elder John R. Hulme	Manti, Utah	Sheffield
Elder Wendol M. Murray	Murray, Utah	Liverpool
Elder Fredric Karl Egan	Salt Lake City, Utah	London
Elder Darrell F. Smith	Salt Lake City, Utah	Scottish
Elder Clifford N. Cutler	Salt Lake City, Utah	Scottish
Elder Edward H. Southwick	Cedar City, Utah	London
Elder Howard A. Heslington	Minersville, Utah	London
Elder Richard T. Rowley	Richfield, Utah	Hull
Sister Kerma C. Merrill	Sacramento, California	London
Sister Sara-Beth Barnes	Sacramento, California	Scottish
Sister Vely Lewis	Cowley, Wyoming	Newcastle

## *Appointments and Transfers*

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder Lorin M. Rogers	Newcastle	Scottish	July 27th
Elder Earl O. Grigor	Scottish	Newcastle	July 27th
Elder Horace Coltrin	Liverpool	Hull	July 27th
Elder Edmund McClure	Hull	Bristol	July 27th
Elder Jerry J. Rose	Liverpool	Sheffield	July 31st
Elder Jesse A. Knight	Sheffield	Liverpool	July 31st
Elder Merrill C. Fowers	Irish	London	Aug. 21st
Elder John L. Crockett	Irish	Birmingham	Aug. 21st
Elder Ross E. Lloyd	Birmingham	Irish	Aug. 21st

## *Releases*

The following were released as missionaries of the British Mission:

Name	Districts
August 1st	
Elder Allen M. Swan	Hull *
Elder Douglas C. Duncan	Nottingham, London
Elder Mark H. Bigler	Welsh, Scottish

Name

Elder Thomas A. Duffin  
 Elder Quinn G. McKay  
 Elder Michael J. Bennett

August 8th

Elder Doral L. Thacker  
 Elder Stephen B. Nebeker  
 Elder David E. Bean  
 Elder James A. Maxwell  
 Elder Edmund C. Evans  
 Elder William A. Earnshaw

August 16th

Elder Merrill R. Balls  
 Elder Reed D. Shupe  
 Elder Grant R. Hardy

August 23rd

Sister Gladys Moore  
 Sister Ruth Peel

Districts

Welsh, London  
 London \*  
 Birmingham, Millennial Chorus,  
 London, Manchester

Nottingham, Millennial Chorus  
 Liverpool \*  
 Scottish \*  
 Irish  
 Liverpool, Leeds \*  
 Sheffield, Leeds, \* London Office

Newcastle, Birmingham, Manchester  
 London  
 Liverpool, Millennial Chorus,  
 Birmingham

Liverpool, London Office  
 Liverpool, Welsh

\* Served as District President

## *District Activities*

### **BIRMINGHAM DISTRICT** Reported by Leah Phelps

The Summer Festival of the Birmingham District was scheduled for July 22nd. It proved to be a very wet day, with sheets of rain pouring down, so sports competitions at the park had to be cancelled. However, the weather did not dampen the spirits of the crowd, who assembled at the hall in Handsworth. Chairs were moved back and handicap races, broad jumps and mixer games were enjoyed by all. After luncheon served by the Birmingham Branch M.I.A., the cultural arts programme was carried out. All branches participated in the events, and there was an excellent programme presented. The first place honours were awarded, after long consultation among the judges, to the Birmingham Branch.

The sports events will be run off at a competition to be held September 9th in Coventry, at which time the plaque will be awarded to the winner.

Elders Balls and Hardy and Sister Haynes have left the district. They are on their way home, and we wish them God-speed. At the same time we welcome Sister Weight, who has been assigned to labour in the Wolverhampton Branch with Sister Horrocks, and Elders Day (Kidderminster) and Hamric (Northampton).

One of the most colourful activities held in Birmingham District was the minstrel show presented August 5th by members and missionaries. Elder Brooks, as Mr. Interlocutor, did a superb job. Elder Morrell directed the chorus, and great credit is due to all who participated. It was a grand performance, and it is to be hoped that the talent there displayed will be used to good advantage in the various branches.

The semi-annual conference of the Birmingham District was held on August 6th. We were honoured to have President and Sister Richards with us, and also President Ballard. Many investigators were present at the inspirational meetings, and the counsel and advice given therein will long be remembered. The outlying branches chartered buses to bring their groups to the conference, and there was a record attendance at these meetings.

### **BRISTOL DISTRICT**

No report received.

### **HULL DISTRICT**

Reported by Betty Pashby

An M.I.A. get-together was held the evening of July 18th at the home of Mr. and Mrs. Aubery. Games were

# DOINGS IN THE DISTRICT



## Irresistible Ireland

Reading left to right, beginning at the top:

1. The Halloween Party held by the Dublin Branch last year.
2. The winners of Spot prize at the Dublin M.I.A. Sweetheart Ball.
3. Wonderful stuff this Irish Stew! The Belfast Branch Pioneer Day celebrators can vouch for that.
4. To celebrate the Easter holiday, the Belfast Branch went to Scrabo Tower, Newtownards.
5. The Dublin Branch M.I.A. at the Sweetheart's Ball, Valentine's Day, 1950.
6. The Aaronic Priesthood Welfare project of the Belfast Branch.
7. Those who attended a special baptismal service in the Irish Sea.

under the direction of Linder Hedman. Everyone was in tears with laughter. The evening passed all too quickly, but everyone agreed it had been well spent.

The sports programme of the M.I.A. Summer Festival was held on July 22nd. The day dawned bright and sunny, and the afternoon's outing began with a rousing baseball game, after which the races and various events were run. Towards evening the "rains came" and everyone got a soaking. The day ended on rather a sad note. Some of the Grimsby Saints were not able to participate, but those present enjoyed the day.

The first part of the arts programme for the Summer Festival in the Hull Branch was held on Tuesday, July 25th. Entries in the poem, story, and essay divisions of the festival were presented, the best in each case being chosen to represent the branch in the final judging. Sister M. Barret won in the poem division, Sister Erlandson in the story, and Sister Betty Pashby the essay. When on August 5th the three branches met for the final judging, the Hull Branch came first, Scarborough second, and then Grimsby. The judges agreed it was a difficult task to choose the best one.

On August Bank Holiday the Hull Saints met together for an outing to Beverley Westwood. Games and good fun were enjoyed on the rich green slopes. All was well until the rain "stopped play," and everyone returned to their homes, wet, tired, and happy.

In the interests of genealogical work the Hull Branch M.I.A. went on August 8th to Sutton Church. Everyone worked in earnest, and some good work was accomplished.

The annual Sunday School children's outing took place on August 10th when a party of seventy children, friends, and members went to Cleethorpes. As far as weather was concerned, the day was perfect. The children spent a lovely time playing games and running races on the beach. Everyone was sorry when the day ended, and a party of tired children returned home in the ferry across the river Humber.

#### **IRISH DISTRICT**

**Reported by John L. Crockett**

July 22nd will be remembered for



quite some time by the members of the Belfast Branch, because on this date a branch outing to Newcastle was sponsored by the Sunday School and M.I.A. The Sunday School furnished the transportation, and the recreation for the day's entertainment was supplied by the M.I.A. At 10 o'clock two big green buses came up The Mount, and from that time on there was a lot of fun. Songs were sung along the way, and when the buses stopped for a few minutes, ice cream and minerals were sold by Mr. and Mrs. Ditty.

Upon arriving at the beach a game of baseball was arranged, and it progressed smoothly until someone hit the ball too hard and the cover came off. Following the game, races were run, with both old and young participating. At the sound of the dinner bell the group gathered around the open fire to partake of some delicious Irish stew that had been cooking while the sports events were going on.

The balance of the afternoon was spent in participating in the amusements of the beach—the swings, merry-go-rounds, dodgems, and rowboat rides around the pond. Several members of the party bought souvenirs to remember this joyous occasion, but others didn't need to buy things to remember the day and the fine time that they will never forget.

Do all children go to Primary? If they don't, the children of the Belfast Branch say they are missing a lot of fun and the opportunity of learning. For the past month the children have been practising for some tableaux which were presented in the Sunday evening service, August 6th, in the branch. Everyone in attendance was pleased with their performance.

July 24th found the members and friends of the Dublin Branch all waiting excitedly for the evening's celebration of the arrival of the "Mormon" Pioneers into Salt Lake Valley 103 years ago. The activities of the evening were under the direction of the branch presidency. The programme, which was enjoyed by all, started off with a bang with games in which everyone joined in. Following this, musical selections and a play were presented. Piano selections were given by Brother Steele and Sister Nolte, and a barber shop quartette composed of Branch President Lynn, Gordon Kendell, Elders Bowcutt and Hall rendered several numbers.

The play, especially written and produced for the evening, was presented by the Dublin Branch M.I.A. Players' Guild. The cast, in order of appearance, were: Pa, President Lynn; Gorgeous Gussie, the belle of Spidall, Lillian Butler; The Villain, George Roberts; 'Andsome 'Arry the 'Ero (Handsome Harry the Hero), Gordon Kendall; Reader, Maureen Lynn; Stage hand and sound effects, Elder Hall.

Then came the guest appearance of the Famous Madame X. Madame X, alias Maureen Lynn, had the crowd pick out a telephone number and name from the Dublin telephone directory, and she from looking in her crystal ball could tell the name and number—until her act went wrong. It seems that her Partner in the act, Elder (under the table) Baker had to spoil the show when the page in his book was torn out, and he couldn't tell her the name or number that the audience had picked out.

The evening came to an end with delicious refreshments and with everyone happy and satisfied with a good evening's entertainment.

Something different in street meeting presentation was put into operation in Bangor on August 1st with a great deal of success. Film strips on the "Early

Empires of America" were shown on the streets by use of a special twin-mirrored machine constructed by Elder George C. Scott and Elder James B. Hill. The five foot aluminium rig is built on the principle of a periscope and shows the picture on a screen built right into the front of the machine. A large crowd gathered to watch the "slide-o-scope" in action, and future use of the machine should bring good results.

Under the direction of Elder Scott and Elder M. Dallas Burnett the first Sunday School was held in the Bangor Branch on August 6th, with ten in attendance. Elder Burnett is acting as superintendent with Dr. John Bleakley as counsellor, Lynn Kelso as secretary, and Mrs. North as organist.

### LEEDS DISTRICT

Reported by Norah Stephenson

On July 25th the Bradford Branch M.I.A. went as a group to visit the

Bradford Town Hall. During the tour the twenty-four members present saw four committee rooms, four court rooms, the robing room, a luncheon room with a small parlour at the side in which the Lord Mayor receives his guests, and a large banquet hall. A very interesting evening was spent, under the direction of Miss Ann Kirk. The party was taken out via the police department, and fortunately no one was detained there.

Instruction on old-time dancing was the keynote as members of the Bradford M.I.A. gathered Saturday evening, July 29th. Under Mr. John Bradbury's capable direction much enjoyment was derived in learning old-time dances which are now becoming new again.

The Relief Society of the Bradford Branch held an outing Saturday afternoon, August 5th, at Haworth Park. The two local missionaries accompanied the sisters. Upon arrival the two missionaries had their first game of bowls, while some of the sisters went out on the putting green. The enjoyable outing was supervised by Mrs. E. Walworth.

The district M.I.A. Summer Festival was held at Horsefall Park, near Bradford, on July 22nd. The sports events took place in the afternoon, and in the evening an arts competition was held in the Woodland Street Schoolroom in Bradford.

The Dewsbury Branch M.I.A. sponsored a farewell social for Miss Joan Day on Wednesday, August 9th. Miss Beatrice Marsden conducted the evening's entertainment, which included games, a duet entitled "Thanks Be To God" by Miss Day and Miss Marsden, and a solo by Miss Day "The Yodelling Plough Boy." On Tuesday, August 15th, the Primary also gave a social in her honour. "Sister Joan" has held the office of M.I.A. chorister and district chorister, has been a teacher in the Dewsbury Branch Primary and Sunday School, and has been very active in the Relief Society. She sailed for Salt Lake on August 23rd.

NEWS!! from the Huddersfield Branch. After scraping, scrubbing, cleaning and painting, the Sportsmen's Club has really had its face lifted. At last this branch has obtained a hall. Branch Conference held on August 6th was the first meeting to be held in the hall. President James R. Cunningham was the main speaker. Other speakers at the two sessions were District President Earl S. Jones, Mrs. Elizabeth



Buckley, Elder Burton E. Tew, Elder Elton L. Harmon, and Mrs. Crowther. A vocal solo was sung by Mrs. Buckley. The twenty-eight members and friends in attendance seemed in good spirits and all went home feeling rewarded for all the long hours of hard work they had put into the hall. May the branch grow and prosper and progress always.

### **LIVERPOOL DISTRICT**

**Reported by Josephine Litchfield**

The Liverpool Branch Sunday School held an outing Saturday, August 5th. Young and old alike joined in the festivities at Wallasey.

A very successful social sponsored by the genealogical committee was held Saturday, July 15th, in the Preston Branch hall. Games and dancing were enjoyed, and the two elders labouring in Preston were "measured for coffins." These proceedings caused a great deal of mirth. Hot pot and peas were served to the twenty-nine people in attendance.

On August 7th, the Liverpool M.I.A. went on a ramble. The merry group who tramped over hill and dale had a delightful pot-luck lunch and a softball game. The evening was climaxed with a social. Though some of the sheep strayed and had to walk an extra two hours, they all enjoyed the day.

The younger members and friends of the various branches throughout the district came into the limelight as they presented the Sunday evening service on August 6th. In Blackburn, diplomas of graduation from Primary to M.I.A. were presented to Francis Leslie Brown, Anthony Alexander Brown, Raymond Butler, Ronald Campbell, and Fredrick Finds.

The Preston Branch Sunday School was reorganised Sunday, August 16th, when Elder James Hamilton and Beatrice Webster were released with a hearty vote of thanks for their services. Elder Dean Bradshaw was sustained as superintendent with Elsie Scott and Dora Pierpoint as first and second counsellors.

The Blackburn members are very happy to welcome into the branch Marie Anastasia Brown and Elizabeth Mary Patricia Brown who have just recently been baptised.

How about your branch going on a camping trip? Accrington did and had a wonderful time. On the 22nd of

July, twenty-one members and friends packed up bag and baggage and spent the holiday week in Haverigg Millon in Cumberland. The campsite was located at the foot of a 30-foot sand bank, giving the happy group protection from the elements. That is from everything except the rain. Sunday School was held in one of the tents under drenching rain, but through faith and prayer the rain ceased and fine weather prevailed for the rest of the week. The evening service was held outside on a sandbank overgrown with grass — a perfect setting for the worshipping of our Heavenly Father. Everyone who attended had a wonderful time and enjoyed a week of outdoor life.

### **LONDON DISTRICT**

**Reported by Jean Silsbury.**

Competition was keen on July 22nd in the district when the branches met for the M.I.A. Festival. The races, which were held on Wandsworth Common, were close and exciting, and most branches were represented. The arts competition which took place at Ravenslea proved an enjoyable evening's entertainment. South London Branch won the M.I.A. trophy, but Catford must be congratulated on their admirable efforts, as they came in second. Arrangements were under the direction of M.I.A. Supervisor, Elder Sherman Sheffield, and "welcome" refreshments were provided under the guidance of Gladys Sparks.

The Dee-Jay Dancers of Luton "hit the highspots" again on July 27th with a show in the branch hall. Apart from the thrill the evening gave all those who went, £5:0:0 was raised for the branch funds.

As in previous years, Brighton Branch Sunday School outing held on July 28th was a "day of days" for all the children. Mrs. F. Mitchell led the party to Lews Priory where they enjoyed games and swimming, and also a very special lunch provided by the Saints.

On that same day South London Branch children had their outing to Grange Park under the direction of Mrs. J. B. Darling. Tea was ready for the children in a delightful summer house after they had enjoyed games and boating all day. The trip was a great success — the most important factor being that the thirty children arrived home quite safely, without accident.

Luton held a farewell party for Sister

Nightingale on August 2nd, and she was presented with a delightful spray of pink carnations. Sister Nightingale sailed for Zion to join her family on August 10th.

Catford Branch held an outing to Keston Common on Bank Holiday Monday, August 7th. Apart from Catford Saints, parties from North and South London increased the group to thirty members, who energetically participated in the games and races arranged by John Wood and Elder Jerry Lawrence.

Another branch who took advantage of the fine weather was Brighton. A party cycled to Stanmer Park and spent a very enjoyable day there.



The M Men and Gleaners of the South London Branch held their first "Gleamenight" on Friday, August 4th. A group of twenty-five met for a hilarious scavenger hunt, and after this gathered in the dusk around a large campfire to toast weiners and marshmallows. To add to the thrill, Elder David Gledhill recited two very "eerie" poems—guaranteed to send shivers down the strongest spines. The festivities, arranged by Sister Eva Colard, were held at Ravenslea.

Most M.I.A.'s are providing varied programmes this month. On August 8th Luton took a mystery coach tour around some of the pretty villages near them. North London spent an enjoyable evening at the Regent's Park Open Air Theatre watching a performance of the "Taming of the Shrew," and another evening visited the new show "Rose Marie on Ice."

Congratulations, North London, for having completed your genealogical assignment. Carry on working hard at your projects.

No reports were received this month from St. Albans, Gravesend, or Oxford.

#### **MANCHESTER DISTRICT**

No report received.

#### **NEWCASTLE DISTRICT**

Reported by Evelyn Young

Newcastle District's Pioneer Day celebration was held at Sunderland on Saturday, July 22nd. As the sports

programme was drawing to a close in the afternoon, members became excited as their respective branches competed. Voices were hoarse, and hands sore. The day was concluded with a "finer arts" competition held in the chapel. Talents were discovered as members competed in the various fields. Congratulations go to Sunderland Branch, the winner of the trophy, with Newcastle City second and Carlisle third. All the branches are looking forward to next year, hoping to see their name appear on the trophy. The programme was arranged by District M.I.A. Supervisor Elder B. K. Storey, assisted by Miss Audrey Mealy and Elder G. R. Parker.

On Tuesday, July 18th, several of the Saints and friends of the South Shields Branch gathered at the home of Mrs. Ellen Hall, the occasion being the 22nd birthday of Elder Gordon E. Sloan. After a scrumptious meal—for which Ella Wakefield just about starved to death—Elder Sloan opened his presents, a beautiful Fair Isle pullover and two bottles of medicine. This should keep him quite happy until next July 18th.

There was much weeping, wailing and gnashing of teeth on the 26th of July when Elder Lorin M. Rogers received a transfer to the Scottish District. The Saints in South Shields have indeed enjoyed the association and wonderful leadership which Elder Rogers displayed while he was branch president. However, things looked brighter on the 28th when Elder Donald L. Waterworth arrived to fill the vacant position of branch president.

"I Love Chewing Gum" and "Cheaper by the Dozen" were the two utmost thoughts in the minds of this same branch when they attended M.I.A. Everyone did get the opportunity of chewing Elder Rulon Adam's "Juicy Fruit," but only five were able to survive the queue and enjoy the picture.

Branch conference was held in South Shields on August 13th with District President E. Woodrow Hunter presiding and Branch President Donald L. Waterworth conducting. In the afternoon meeting reports were made by Mrs. Mary Lee, Relief Society President, and Mr. Alan Graham, Sunday School Superintendent. A few remarks were made by Elder Rulon R. Adams concerning "It Isn't Foolish to Serve the Lord." Timely advice was given by Elder Thomas V. Thomas on "The

Second Mile." Between the two sessions Delwin Thorburn was ordained to the office of deacon in the Aaronic Priesthood by President Hunter. The evening meeting commenced with remarks from Elders Rogers and Gray of the Scottish District, followed by an address from Elder Waterworth concerning the Plan of Salvation. A trio composed of Elders Adams, Rogers, and Gray sang "Now Let Us Rejoice," after which President Hunter addressed the meeting. Both meetings were well attended by members and investigators.

In connection with a very fine Primary conjoint meeting, Jean Kidd, Delwin and Brian Thorburn of South Shields Branch were graduated from Primary and accepted into M.I.A. Within the near future, they should be able to have a Scout troop and a Beehive swarm.

Mrs. Gladys Legge, Newcastle City Branch Primary Mother, was hostess to her Primary children at her home on Friday, August 11th. Seventeen children attended, and after having partaken of a delicious meal, enjoyed a programme of games and singing. Various talents were displayed when each person gave an individual item. Balloons and sweets added to the enjoyment of the evening. Our thanks are also extended to the branch missionaries, Elders George R. Parker and Norman J. Montgomery, for their support in helping organise this new Primary.

A group of sixty-two people had a happy and enjoyable time at the occasion of the Middlesbrough Branch Sunday School annual outing which was held on Bank Holiday Monday, August 7th, at Seaburn. The affair was under the direction of the Sunday School Superintendency. Games were played and races run, the winners receiving well-deserved prizes. Refreshments were provided and each child was presented with a bag of sweets and a lollipop.

A gramophone recital was held at the home of Mr. and Mrs. Skipper of the Middlesbrough Branch on Thursday evening, August 3rd. Eighteen Saints had the opportunity to hear and appreciate the inspiring recordings of the Tabernacle Choir. Afterwards refreshments were served by Mrs. Skipper.

The Relief Society members of West Hartlepool Branch held a farewell party on June 27th to honour Sister

Almond, their retiring Relief Society President. She was presented with a small gift as a token of love and for the wonderful work she has done in Relief Society.

Three families of West Hartlepool Branch spent their holidays camping at Stokesby. On Sunday evening the local missionaries visited them and held a service in the camp. Everyone enjoyed it immensely, being on holiday yet still having the opportunity of partaking of the Spirit of the Lord.

#### NORWICH DISTRICT Reported by Brenda Billings

The M.I.A. in the Norwich Branch spent an enjoyable evening July 18th boating on the River Wensum. Sixteen people were present to enjoy the evening's activities. Many Tuesday evenings have been devoted to games and sports in Earlham Park.

A birthday party in honour of both District President Valton E. Jackson and Betsy Ford was held in conjunction with an M.I.A. social, August 1st.

The Norwich District conference was held in the Norwich Chapel on July 30th. There was a very large attendance at each of the three sessions, including members and investigators from all the branches in the Norwich District. The food was provided by members of the Relief Society under the direction of Relief Society President Edith Parlett.

Primary conference was held in Norwich on Sunday evening, August 6th. The programme was presented by the children, under the direction of Sister Martins, Primary Mother. The evening was concluded by talks from Branch President Tom Watts and Bert Martins.

On August 1st Elder D. R. Kirkham and Elder R. N. Ord rented a bus from Colchester and took thirty-seven children from the Colchester Sunday School out to the seaside at Clacton-on-the-Sea. The children spent most of their time swimming and playing games.

Some of the mothers came along and helped with the treats.



## NOTTINGHAM DISTRICT

Reported by Lydia Oldham

The Nottingham District is very proud of its new baptismal font which has been installed in the rear of the Nottingham Branch hall. The building of this beautiful white tile font was under the supervision of President Lloyd P. Oldham of the Nottingham Branch, and is a great asset to this district. It was dedicated on July 24th with four baptisms being performed and a very good programme being rendered, with fifty Saints present.

Mr. and Mrs. Thomas Young, Senr., and son, Richard, of Salt Lake City, are visiting in the Nottingham District with their son, Thomas, Junr.

The Nottingham District held a farewell party for President M. Russ Ballard Saturday, August 12th, at the Nottingham Branch hall. A very fine programme was rendered and refreshments were served to 178 members and friends.

The Hucknall Branch Relief Society have held three socials with Branch President Edward Wright presiding and Mary Hodkinson, Relief Society president, in attendance. Funds were raised for beautifying the hall.

On Wednesday evening, July 26th, led by Brigham Young (Elder Thomas Young, Junr.) and Orson Pratt (Elder Grant Pilling) the Leicester M.I.A. crossed the plains in pioneer style. The programme of pioneer stories and campfire sing-song and refreshments was enjoyed by all.

On Thursday, July 27th, the Leicester Relief Society sponsored a farewell social in honour of Brother and Sister Pratt. Sister Pratt, formerly a member of the Leicester Branch, has been visiting her native land after over forty years absence.

A Bring and Buy sale was held on July 28th at Mansfield under the direction of Branch President Howard Hollingsworth, who brought a touch of humour into the evening by being the auctioneer. £6 was raised for the decoration of the branch hall. Members of the Mansfield Branch have now completed the decorating of their hall. After spending numerous hours there they feel well repaid for their efforts.

The Nottingham District M.I.A. Summer Festival was held in Nottingham July 22nd. Six branches participated in vying for the district shield and

trophy. Field sports events were entered into enthusiastically throughout the afternoon by all branches, Hucknall leading with 72 points on the sports field. The arts competition was held in the evening. Much talent was displayed in public speaking, poem and song entries, and a great deal of enthusiasm ensued. Hucknall and Derby tied for first place, both with 82 points. Mansfield placed second and Eastwood, third. The whole event proved that the M.I.A. was a vital auxiliary to the spreading of the Lord's work, and everyone returned home feeling well repaid for their day's efforts.

## SCOTTISH DISTRICT

Reported by K. Marsel Tingey

The summer activities of the Edinburgh Branch have been in full swing with a varied programme. A visit was made to Swanston to see the home of the well known writer, Robert Louis Stevenson. At a visit to the "Daily Mail" offices, with twenty-three in attendance, we saw the complete life of the following day's newspaper and were each presented a copy after being served supper in the canteen. Baseball and hiking have been among our activities whenever the weather permitted. The indoor Pioneer Programme consisted of a treasure hunt—the winner of which was presented with a box of chocolates—a pioneer story and a poem, with the remainder of the evening being given over to singing and eating the delicious refreshments which had been provided.

The Sunday evening programme on August 6th was presented by the Primary. The songs and tableaux were beautifully given, thanks to Sister Wright and the Primary teachers. There was a large attendance at the Primary picnic on the 9th of August, where games and races were held in King's Park.

With the transfer of Elder Dalglish to Perth on the 30th of July, the members of the branch feel to thank him for the work he did here, and wish him every success in starting a branch in Perth with Elder Atkinson. We wish to take this opportunity of welcoming Elder Smith into this branch. He has already become friends with us all, and we hope he will enjoy his labours here. We are glad also that Sister Hamilton, who served for thirteen months in this branch, is now out of the hospital and well on the way to recovery.

## SHEFFIELD DISTRICT

No report received.

## WELSH DISTRICT

Reported by Margaret Loosle

Cardiff Branch welcomes Elder Robert M. Wilcox who has just been transferred from the Bristol District and Elder Kyle Ransom who recently arrived from Utah. Elder Wilcox has been sustained as president of the Cardiff Branch.

An outstanding Branch conference was held in Cardiff on August 6th, with Elder Wilcox conducting. Principal speaker of the evening was District President Charles L. Welling. Some fine reports were given by Elder Dean H. Seely, Sunday School; Sister Margaret Loosle, Relief Society; Sister Bernice Bullock, Primary; and President Welling, M.I.A. Officers were sustained by Elder Kyle Ransom, district clerk.

The M.I.A. has been carrying a successful summer programme again this month. On August 8th an enjoyable evening was spent at the



stage play, "White Horse Inn." The following Tuesday was spent inside where the rain couldn't dampen the fun. With community singing and games, the evening soon ticked away, and all in attendance agreed that it had been a very successful evening.

The absence of Muriel Miller, who has been critically ill for the past

three weeks, has been deeply felt in the Cardiff Branch, but we are now happy to report that she is on the road to recovery.

The past month has seen real progress in the Pontypool Branch, four investigators having been baptised.

In the evening sacrament service August 6th, Mr. William Challenger favoured the congregation with a piano concert of inspiring religious music.

"Take no thought of the rain" was the motto of the Pontypool Priesthood as they busily gathered names and data from nearby graveyards, to further their genealogical work.

Bridgend was sorry to see Sister Jones move, but wish her all the happiness this world can offer in her new home. In Sister Jones' place we are happy to welcome Sister Wing, a former member of the Manchester District.

Bridgend was represented by Elders Hancock, Howard and Jenkins and Ronald Gregory at the Cardiff Branch conference. A very inspiring testimony meeting was held.

Bank Holiday saw the Bridgend congregation enjoying themselves at Southern Down. The children had a fine time playing in the sand while the older group scouted around the cliffs and played ball. We had only one casualty when Brother Jenkins sprained his foot, although the sun played a little havoc with the rest.

Bridgend is also proud to report that a Primary has recently been organised, with Sister B. Jenkins as president.

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## Personals

### BAPTISMS

#### BIRMINGHAM DISTRICT

July 12th

George H. Nash of Wolverhampton

July 29th

Emma E. Albrighton of Nuneaton

Frank T. Tennant of Nuneaton

Joan N. Tennant of Nuneaton

Baptised by

Confirmed by

Elder G. L. Holland

Elder E. B. Morrell

Elder J. W. Brooks

Elder D. A. Wallace

Elder H. B. Leatham

Elder R. L. Wright

Elder H. B. Leatham

Elder C. L. Serrine

IRISH DISTRICT	Baptised by	Confirmed by
July 19th <b>Letieta D. Mitchell</b> of Belfast	Elder J. R. Maxwell	Elder G. C. Scott
July 1st <b>Margaret J. Larmour</b> of Belfast	Elder M. M. Fillerup	Joseph Ditty
<b>LEEDS DISTRICT</b>		
August 12th <b>Rita R. Micklewright</b> of Huddersfield	Elder B. E. Tew, Jr.	Elder E. L. Harmon
<b>LIVERPOOL DISTRICT</b>		
July 30th <b>Elizabeth M. P. Brown</b> of Blackburn	Elder J. J. Rose	Elder H. E. Coltrin
<b>Marie A. Brown</b> of Blackburn	Elder J. J. Rose	Elder H. E. Coltrin
<b>Horace De Boo</b> of Burnley	Elder C. N. Pierson	Elder J. M. Taylor
<b>Horace De Boo, Junr.,</b> of Burnley	Elder C. N. Pierson	Elder J. C. Hamilton
<b>Elizabeth G. De Boo</b> of Burnley	Elder C. N. Pierson	Elder J. R. Hunter
<b>Jean Smith</b> of Burnley	Elder C. N. Pierson	Elder J. R. Hunter
<b>LONDON DISTRICT</b>		
July 13th <b>Dorothy L. Hippman</b> of South London	Elder Q. G. McKay	Elder R. D. Shupe
<b>Gerald Hippman</b> of South London	Elder Q. G. McKay	Elder M. R. Ballard
<b>Michael J. Hippman</b> of South London	Elder Q. G. McKay	Elder J. N. Udall
<b>Valerie M. Hippman</b> of South London	Elder Q. G. McKay	Elder Q. G. McKay
July 29th <b>Annie H. Gardiner</b> of Reading	Elder G. J. Hawkins	Elder S. E. Otteson
August 5th <b>Floriane Goundry</b> of South London	Elder G. F. McGuire	Elder M. C. Nalder
<b>Caroline W. Spicer</b> of Gravesend	Elder G. F. McGuire	Elder K. M. Smith
<b>MANCHESTER DISTRICT</b>		
July 25th <b>Michael J. H. Dewsnap</b> of Bury	Lawrence Greggson	Elder R. L. Dewsnap
<b>Harry Mills</b> of Oldham	Elder R. L. Harper	Elder G. M. Brantzeg
<b>Edna H. Mills</b> of Oldham	Elder R. L. Harper	Elder G. M. Brantzeg
<b>NEWCASTLE DISTRICT</b>		
July 26th <b>Beryl Davison</b> of Middlesbrough	Elder B. K. Storey	Elder E. W. Hunter
<b>Harold Moore</b> of Middlesbrough	Elder B. K. Storey	Elder E. W. Hunter
July 29th <b>David W. Watson</b> of Newcastle	Eld. N. Montgomery	Elder B. O. McGuire
<b>Ronald F. Cole</b> of Newcastle	Eld. N. Montgomery	Elder G. R. Parker
August 7th <b>Mavis Skipper</b> of Middlesbrough	Elder D. D. Barclay	Elder T. V. Thomas
<b>Jane F. Hancock</b> of South Shields	Elder G. E. Sloan	Elder E. W. Hunter
<b>James B. Skipper</b> of Middlesbrough	Elder D. D. Barclay	Elder B. O. McGuire
<b>Winifred L. Skipper</b> of Middlesbrough	Elder B. K. Storey	Elder B. K. Storey
<b>James R. Skipper</b> of Middlesbrough	Elder J. R. Newbold	Elder E. W. Hunter
August 12th <b>Joyce H. Tiffen</b> of Carlisle	Elder L. M. Rogers	Frederick W. Oates
<b>Sonya Thoburn</b> of South Shields	Elder R. R. Adams	Elder R. R. Adams
<b>Bryan Thoburn</b> of South Shields	Elder G. E. Sloan	Elder G. E. Sloan

NORWICH DISTRICT	Baptised by	Confirmed by
July 19th		
Violet Peachy of Ipswich	Elder J. C. Bennett	Elder G. W. Anderson
Gladys E. Harding of Ipswich	Elder G. Anderson	Elder F. L. Barfuss
July 20th		
Kenneth V. Jennings of Ipswich	Elder J. C. Bennett	Elder G. W. Anderson
Phyllis Jennings of Ipswich	Elder G. Anderson	Elder F. L. Barfuss
August 5th		
Jack Jacobs of Ipswich	Elder F. L. Barfuss	Elder G. W. Anderson
Peggy A. R. Jacobs of Ipswich	Elder G. Anderson	Elder F. L. Barfuss
August 12th		
Irene M. B. Birchell of Colchester	Elder D. R. Kirkham	Elder R. N. Ord
Wm. H. D. Birchell of Colchester	Elder C. R. Oniones	Elder R. N. Ord
Raymond J. Godbold of Lowestoft	Elder W. Palfreyman	Elder B. Mottishaw
Arnold J. Dyson of Lowestoft	Samuel W. Dyson	Elder V. E. Jackson
Iris E. Pearce of Ipswich	Elder G. Anderson	Elder F. L. Barfuss
Frederick J. Pearce of Ipswich	Elder G. Anderson	Elder F. L. Barfuss
August 14th		
Gladys E. Williams of Peterborough	Elder W. Palfreyman	Elder V. E. Jackson
Peter J. Williams of Peterborough	Elder W. Palfreyman	Elder V. E. Jackson

#### NOTTINGHAM DISTRICT

July 8th		
Florence A. Zikking of Loughborough	Elder O. D. Lowder	Elder I. L. Carbine
Eric G. G. Bailey of Loughborough	Elder O. D. Lowder	George W. Winfield
Kathleen R. H. Bailey of Loughboro'	Elder O. D. Lowder	Elder C. Cummings
Joyce C. N. Breakspear of Nottingham	Elder D. G. Kurr	Elder L. P. Oldham
July 13th		
Margery V. W. Cooper of Derby	Elder D. L. Thacker	Elder D. L. Thacker
Benjamin Cooper of Derby	Elder D. L. Thacker	Elder R. J. Allen
Florence M. Knight of Derby	Elder R. J. Allen	Elder J. K. Seastrand
July 24th		
Alma J. Berry of Nottingham	Elder L. P. Oldham	Elder D. R. Stephens
George D. Nichols of Nottingham	Elder L. P. Oldham	Elder J. K. Seastrand
Muriel M. Nichols of Nottingham	Elder L. P. Oldham	Elder T. Young, Jr.
Alice N. Tetley of Nottingham	Elder L. P. Oldham	Elder L. P. Oldham

#### SHEFFIELD DISTRICT

July 22nd		
Peter G. Card of Doncaster	Edwin Derek Card	Elder G. O. Condie

#### WELSH DISTRICT

July 16th		
John W. Roberts of Varteg	Elder R. Farraway	Elder C. L. Welling
Victoria E. W. Roberts of Varteg	Elder R. Farraway	Elder C. L. Welling
August 5th		
Violet M. R. Lewis of Varteg	Elder D. K. Whatcott	Elder D. K. Whatcott
Glenis R. Farward of Varteg	Elder D. K. Whatcott	Elder R. Farraway

## BLESSINGS

Name	Date	By Whom
Susan Flubery of Hull	June 4th	Elder Allen M. Swan
Helen Ingrid Erlandson of Hull	July 2nd	Elder Allen M. Swan
Stella Messenger Thomas of Hull	July 14th	J. C. Kennington
Jacqueline Messenger Thomas of Hull	July 14th	Elder William Thornton
Peter Messenger John Thomas of Hull	July 14th	Elder C. T. Bradbury
Le Deane Laycock of Bradford	Aug. 6th	Elder Edward Edwards
June Sunley of Darlington	Aug. 13th	Elder Boyd K. Storey

## A TRIBUTE TO THE PIONEERS OF UTAH

—continued from page 259

and compel the barren earth to yield them a living; for that sublime and glorious faith in God which lifts the souls of men, fills their hearts with hope and makes them oblivious to suffering, indifferent to hunger and fatigue.

We plead for the faith which holds people steady, makes them strong to endure, helps them to face unafraid the problems of a realistic and troubled world. We plead for the strength of mind and heart, for the humility of soul, for the rectitude of purpose which will enable this generation to be true to the faith of their fathers.

Let us remember — No group of people can long survive who are content to be inheritors only, who are not themselves creators. When any people ceases to be inspired by the vision of better days and better things, when they cease to have the hardihood to back their vision with resolute endeavour, when they pursue the easy way out; they are doomed to decay. That is the harsh verdict of the centuries. "Rome endured so long as

there were Romans." So long as we have the fortitude to face, without flinching, the grim realities of life, the will to meet every issue with courage and keep these virtues burning in the souls of the coming generations, we are secure—and no longer.

We pay tribute to them, we praise them for their steadfastness, we rejoice in their faith, we exalt their courage, we glory in their achievements. Let us strive to catch the heroic spirit of those hard and wholesome days, to re-arm and strengthen us in our resolve to stand firm for the right and to fortify ourselves against the weakness and disintegration which so often follows ease and comfort.

Let us rededicate our lives to the great work to which they gave the full measure of their strength and devotion. Let us raise our voices in songs of thanksgiving and praise to the men and women who bequeathed to us the most precious of all legacies—the power to struggle, the strength to endure, the rugged courage to battle for the right as God gives us to see the right, and above all for a living faith in the God of Heaven and a fervent testimony of the restoration of the gospel of salvation.

## CHILDREN'S PAGE

—continued from page 270

will follow her" cried Therese, springing up.

The cow had soon led them into the old familiar path and they had not gone far when they saw the light from the cottage, and their mother was at the door.

"Did our Heavenly Father forget to help us?" asked Gretchen as she ate her bread and milk.

"No, little one," answered the mother, "our Heavenly Father never forgets. 'Twas He that led Brownie to you and guided you safely home. Remember that our Heavenly Father always hears."

★ ★ ★

Neat and tidy we should be  
With faces shining bright,  
And if our thoughts are clean  
and pure,  
We'll always do what's right.



**OUR NAME—  
WHAT DOES IT MEAN?**

—continued from page 261

Christ which He established in the meridian of time but was destroyed by apostacy.

**HYPHEN (-) . . .**

**A mark to connect parts of a compound word.**

This hyphenation is important and we will consider it later.

**DAY . . .**

**From Anglo-Saxon DAEG, the meaning of which is from the Hebrew (as meant to be used in our name)—a period of time or epoch and not merely a 24 hour duration.**

When the Restored Church was once again organised on the earth, April 6th, 1830, it was incorporated under the name of "The Church of Jesus Christ." As church membership grew and the leaders and their people gained in intelligence and knowledge, the Lord made it known to the Saints, through Joseph Smith, that the full name of His church should be "The Church of Jesus Christ of Latter-day Saints." (11)

Now precisely what does this compound word **Latter-day** signify? We are told by the Lord that we are in the last days. In other words, we are in the final period before the Millennium. (12) The Latter-day is the Dispensation of the Fullness of Times spoken of by Paul: "(God) having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in Him." (13) The Dispensation of the Fullness of Times refers to the latter days when the fullness of the Gospel will be revealed and the holy Priesthood will be restored to the earth. Under its direction, the work of restoration has commenced and will fully consummate the great plan of redemption of man and the earth which was decided in the councils of heaven before the foundations

of the earth were laid. Things will come to their proper order and condition.

The word, dispensation, is not a new one. Joseph Smith did not originate it. Indeed, it is at least as old as Paul; however, it is used much more extensively by "Mormon" authors than by other churches, merely because of our better comprehension of its meaning.

According to various authorities, there have been seven major dispensations plus several minor ones:

1. The Adamic Dispensation.
2. The Dispensation of Enoch.
3. The Dispensation of Noah.
4. The Patriarchal Dispensation—Melchizedek, Abraham, Isaac, Jacob, Joseph, and perhaps others.
5. Mosaic Dispensation. (Very likely Samuel and other Old Testament prophets brought forth dispensations. There was a Jaredite Dispensation in the Americas during this time also.)
6. Dispensation of Jesus Christ. (Other dispensations are suggested by the words of Christ to the Nephites: "And verily, verily, I say unto you that I have other sheep, which are not of this land neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister." (III Nephi 16: 1)
7. The Dispensation of the Fullness of Times given to the Prophet Joseph Smith.

**SAINT . . .**

**From the Latin SANCTUS meaning holy. The name signifies a holy or godly person by covenant and conversion.**

Again we as Latter-day Saints have a much more general and extensive meaning of the word. Indeed we are so bold as to affirm that we have the meaning of the word as rightly delineated by the holy scriptures. With us, members of the true Church of Jesus Christ are **Saints**. By way of support of this statement, let us examine the Bible. As the writer in Psalms has written, "Gather my saints together unto me; those that have

made a covenant with me by sacrifice." (Psalms 50: 5) Latter-day Saint people are commonly known as a **covenant people** and present the true sacrifices to God. Paul writes, "To the saints which are at Ephesus, and to the faithful in Jesus Christ," (Eph. 1: 1) and to the "Beloved of God, called to be saints." (Rom. 1: 7)

"I now make an end of my saying" with the hope that the material thus presented may be of some small use to the reader and if he has enjoyed and benefited from reading it as much as I have in writing it, we are both amply repaid.

(1) Matt. 28: 19; (2) III Nephi 27:

2-8; (3) Formal grammatical definitions are largely based upon **The Universal Dictionary of the English Language**, London, 1932; (4) Matt. 16: 18, 18: 17; (5) The Kingdom of God has been set up on the earth in these latter days—The Church of Jesus Christ of Latter-day Saints. The Kingdom of Heaven is the literal kingdom which will blossom with the second advent of Christ; (6) John 17: 3; (7) **Jesus the Christ**, James E. Talmage, p. 32; (8) Hebrew word not used in English translation. It is expressive of the supreme or absolute exaltation and power; (9) *Ibid*, p. 38; (10) Matt. 1: 21; (11) D. and C. 115: 3-4; (12) *Ibid*, 112: 30-34; (13) Eph. 1: 9.

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### PILGRIMAGE FROM ROME

—continued from page 267

peace dwelt within me. But notwithstanding this proof, I still felt a vague misgiving, and the following day prayed again, and for the second time I received an immediate answer which left no shadow of doubt whatsoever in my mind as to the perfect truth of the Restored Gospel. All barriers were swept aside and after four months of the most intense and searching investigation, I felt bound to humbly ask the Elder to baptise me into the Church of Christ.

A year has passed since that spring day in 1949 when he led me into the waters, and I afterwards received the burning spirit of the Holy Ghost by the laying on of hands under the authority of the Holy Melchizedek Priesthood. Many wonderful things have happened since that day—great and bounteous have been the blessings bestowed upon me. I feel happier than I have ever been before, and my only regret is that the truth did not come to me until fairly late in life. The future I welcome.

No longer do I feel afraid to die, so certain am I that if I remain faithful I will see my Lord.

To others who may find themselves in the position I once was in, I would point out that it has been revealed by God through His chosen prophet that it is not His will that Latter-day Saints should contend against other churches. (D. and C. 18: 20) That is not the object of this article. I write it solely as my personal experience. I searched for the truth, and I know I have found it. Had I found that truth in the Catholic Church, I would have remained a member of it.

I testify in humility and in certain knowledge that God has again revealed Himself to man, and that He, in His infinite wisdom, restored his Everlasting Gospel in all its purity through the Prophet Joseph Smith in these latter days in fulfilment of prophesy.

I always pray that God will bless with Light all those who humbly desire to know the truth. May they find it as clearly and unmistakably as I did.

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### A HOUSE?—OR A HOME?

—continued from page 269

certainly joy cannot be attained in the absence of abundant health. A healthy

home is a happy one, and certainly we as Latter-day Saints desire above all to maintain a high balance of joy and happiness in our home life.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN

## Aberdeen:

15, Belmont Street,  
Oddfellows Hall,  
Room 2.  
Sacrament Meeting 3.30

## Accrington:

97, Blackburn Road,  
Sunday School ... 11.0  
Sacrament Meeting 6.0

## Airdrie:

40, Hallcraig Street,  
Sunday School ... 1.0  
Sacrament Meeting 2.30

## Ashton:

Cooperative Hall,  
Russell Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

## Bangor:

17, High Street.  
Sunday School ... 11.30  
Sacrament Meeting 7.0

## Barnsley:

34, Victoria Road,  
Sunday School ... 3.0  
Sacrament Meeting 6.0

## Belfast:

13, The Mount,  
Sunday School ... 11.30  
Sacrament Meeting 7.0

## Birmingham:

23, Booth Street,  
Handsworth.  
Sunday School ... 3.0  
Sacrament Meeting 5.0

## Blackburn:

4, Heaton Street,  
Sunday School ... 2.30  
Sacrament Meeting 6.30

## Bournemouth:

Fellowship Hall,  
11, Kimberley Road,  
West Southbourne.  
Sunday School ... 10.45  
Sacrament Meeting 6.30

## Bradford:

Woodlands Street,  
Off City Road.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Brighton:

Moulscombe Hall,  
Lewes Road,  
Sunday School ... 2.30  
Sacrament Meeting 3.30

## Bristol:

2, Zion Road,  
Off Stapleton Road.  
Sunday School ... 10.30  
Sacrament Meeting 6.30

## Burnley:

1, Liverpool Road,  
Rcsegrove.  
Sunday School ... 11.0  
Sacrament Meeting 6.0

## Bury:

Band Hall,  
Hampson Street,  
Radcliffe.  
Sunday School ... 3.0  
Sacrament Meeting 6.0

## Cardiff:

May Street Institute,  
May Street,  
off Woodville Road.  
Sunday School ... 10.0  
Sacrament Meeting 6.30

## Carlisle:

Lecture Hall,  
Viaduct Hotel.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Castleford:

58, Carlton Street.  
Sunday School ... 3.0  
Sacrament Meeting 6.0

## Catford:

Lewisham  
Town Hall.  
Sunday School ... 2.15  
Sacrament Meeting 3.30

## Cheltenham:

Waddon  
Community Centre.  
Sunday School ... 10.30  
Sacrament Meeting 6.30

## Darlington:

Foresters Hall,  
151, Northgate.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Denton (Manchester):

492, Manchester Rd.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

## Derby:

Unity Hall,  
Osmaston Road.  
Sunday School ... 11.0  
Sacrament Meeting 6.15

## Dewsbury:

10, Oxford Road.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Doncaster:

3, Trafford Street.  
Sunday School ... 3.0  
Sacrament Meeting 5.0

## Dublin:

29, Clare Street.  
Sunday School ... 11.0  
Sacrament Meeting 7.0

## Dundee:

47, Coupar Angus Rd.  
Lochee.  
Sunday School ... 11.0  
Sacrament Meeting 6.30

## Eastwood:

Church Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Edinburgh:

Ruskin House,  
15, Windsor Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.30

## Glasgow:

Christian Institute,  
70, Bothwell Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.30

## Gravesend:

142, Farrock Street.  
Sunday School ... 11.0  
Sacrament Meeting 6.0

## Grimsby:

Room 6, Migar Hse.,  
Garth Lane.  
Sunday School ... 10.30  
Sacrament Meeting 6.30

## Halifax:

25, Union Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Hucknall:

Byron Buildings,  
Oval Street,  
Market Square.  
Sunday School ... 10.30  
Sacrament Meeting 6.0

## Huddersfield:

9, Rosemary Lane.  
Sunday School ... 2.30  
Sacrament Meeting 6.0

## Hull:

Corner of  
Wellington Lane and  
Berkeley Street.  
Sunday School ... 10.30  
Sacrament Meeting 6.30

## Hyde:

Barnfield Academy,  
Market Street.  
Sunday School ... 2.30  
Sacrament Meeting 6.30

(To be Continued)

# *Found — A Treasure*

By C. THOMAS BENTLEY

Often the cry, "I've found it!"  
Has echoed through the land,  
By searching souls, their quest complete,  
Their mystery in hand.

It may be just a tiny child,  
Amid a wood so bare,  
Has found the first spring wild flower.  
To him a treasure's there.

And yet again, it's often man  
That in a rocky fold,  
Through hard work, grime, and sweat, and toil,  
Has found some hidden gold.

I searched and found, but my weak eyes  
Saw all that glittered—gold.  
And many a time, despairing, thought  
This time the truth I hold.

But most of all these wondrous things,  
"I've found it!" is my cry.  
I've found the loving Truth of God—  
Our spirits never die.

It was not hid; it needs no map.  
It's all there in the Book  
Given by God to Joseph Smith,  
And everyone can look—

Can look and see the treasure there;  
Eternal life for all.  
For those who win the love of God,  
The ones who rise, not fall.

Yes, in the Book of Mormon now  
Eternal Truth is found.  
It's like a breath of Heaven itself.  
In glory you'll be crowned.

This happiness we all can share,  
So read, and live anew.  
Take faith and gain a place with God,  
Not hidden—found in view!